

Brooklyn Jewish Center Review



"YOM KIPPUR" BY MAURICY GOTTLIEB

THE BOOK OF KOHELETH

A New Translation of Ecclesiastes

By ROBERT GORDIS

EXISTENTIALISM AND JUDAISM

By DR. ISRAEL H. LEVINTHAL

AN UNKNOWN MASTER—MAURICY GOTTLIEB

By ALFRED WERNER

August—September, 1955

ROSH HASHONAH, 5716

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No. 3

THE SPIRIT OF ROSH HASHONAH

WE BECOME poignantly aware of the swift passage of time when the day marking another birthday arrives or on the day the calendar is changed to another year. Rosh Hashonah, in great measure, is devoted to a contemplation of time, for it is both *Yom Harath Olam*, the day on which the world was born and time began, and the beginning of a new year. The words of the psalmist come to our mind: "Man is like a breath, his days are like a passing shadow." The moment with its deed, the hour with its decision, the day with its event, are irretrievably gone. There lives no man who, looking back through his memories, does not whisper to himself, "If I could only turn the clock back, how I would change those moments, and hours, and days." But the passage of time is irreversible.

Should Rosh Hashonah mark only the beginning of another year or another birthday it would be of no singular religious significance. Its religious significance is in its being the beginning of the period of Repentance, culminating in *Yom Kippur*. *Teshuvah*, the Hebrew word for repentance, literally means "the returning." It is the spiritual device which our tradition has fashioned to enable us to turn the clock back and begin all over again. Through *Teshuvah* we call back our past; we examine our deeds and place them before God for His purifying forgiveness. One moment of sincere repentance can change the character of a year that has passed by. Concerning the power of *Teshuvah*, Maimonides writes in his code: "Repentance atones for all transgressions. Even if a man was wicked all the days of his life and repented, nothing of his wickedness is recalled to him."

The combination of the celebration of the passage of Time and the ritual of Repentance in the holy day of Rosh Hashonah is a profound message of hope for everyone. Futility and despair need not overpower us because the past is gone and has been wasted. We can, if we so will it, change the past through *Teshuvah*, and building the future on a secure foundation.

RABBI BENJAMIN KREITMAN.

A TIME FOR GREATER STATESMANSHIP

THIS is a period in current history when many paths of international activity seem to converge on a focal point for Israel.

First, there is the internal political situation in the young state following the elections, which can lead to critical problems. Then there are the new eruptions of strife on the Gaza frontier, with Egypt apparently determined to manifest Arab leadership by aggressive action. Then there are the proposals by Secretary Dulles for achieving peace between Israel and its enemies. At the United Nations Headquarters a five-nation sub-committee of the U. N. Disarmament Commission is discussing means of achieving world disarmament. Later this month the Assembly of the United Nations will open its annual sessions, at which the Israel-Arab struggle will come in for more attention. Finally in October the heads of state will meet in Geneva to carry forward the "top-level" conferences held earlier in that city and which generated the "new look" in Russian attitudes.

All this adds up to the need for statesmanship of a high order on the part of Israel. It is one thing to win a country,

as Israel has done, and feel the bolstering strength of a proud confidence, and quite another to join the family of nations with all the tremendous responsibilities that this imposes.

It need not be questioned that the great majority of the nations represented in the United Nations Organization do not agree with the policies of Egypt and the Arab League she seeks to lead.

Yet in view of the international events which face us in the immediate future maturity in consideration and actions is a prime necessity if even a part of the world harmony ideal we strive for is to be realized. In the case of a new state like Israel there is obviously a need for the greatest exercise of maturity, and for as fine a statesmanship as the country can offer.

J. K.

THE BOOK OF ECCLESIASTES

IN THIS issue the *Review* publishes the Book of Ecclesiastes, or Koheleth, the fourth in the series of the five Biblical Scrolls being presented to our readers in new translations and in an illustrated format. The five scrolls are each linked by tradition with an important event in the sacred round and illuminate thereby its meaning and significance. The Book of Koheleth is read in the Synagogue on the intermediate Sabbath of Succoth just before the Sidrah reading, or if no Sabbath occurs during the intermediary days, it is read on Shemini Azeret. Many reasons have been given for connecting Koheleth with the festival of Succoth, the most popular being, that the scroll mirrors the mood of melancholy advancing upon us as the harvest joy ebbs away.

This Book, reflecting an "existentialist" despair and futility, has for centuries

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"JUST BETWEEN OURSELVES"

"בַּינֵינוּ לְבַין עַצְמֵינוּ"

An Intimate Chat Between Rabbi and Reader

MRS. LINDBERGH'S SERMON

AM writing these lines just after reading Anne Morrow Lindbergh's popular book, "Gift from the Sea." No doubt many readers of this column have also read it, and I am certain that they found it, as I did, fascinating and very worthwhile. She touches on a subject that concerns all of us, and I can well see how this volume succeeded so quickly in winning a lead among the best sellers of today.

The author addresses herself mainly to women, but the truths that she enunciates apply to men as well. Contemplating various types of shells which the waves of the sea cast on the shore, she derives from them lessons for living so wholesome that, were they accepted by men and women, they would make life more meaningful and more enjoyable. She asks us to cast off the shells which encumber our beings, to cease running after activities that blur our vision of true living; she asks us to seek the simple life, and above all, to make time for reflection that would direct our attention to our inner spiritual resources instead of

The Book of Ecclesiastes

(Continued from page 10)

challenged the ingenuity of scholars to explain its place in the Biblical canon. From the standpoint of classic religious faith, the twelve chapters of the scroll are a powerful introduction to the two sentences with which the book ends, "In sum having heard everything, fear God, and keep His commandments, for that is man's whole duty. For God will bring every deed to judgment, even everything hidden, whether it be good or evil."

This translation and the introductory statement on the enigma of the Book are by Dr. Robert Gordis, one of the most creative and prolific Biblical scholars in this country. It was originally published with a commentary and an analytic introduction by the Jewish Theological Seminary in its Texts and Studies series under the title "Koheleth—the Man and His World."

B. K.

concentrating on external strivings and diversions, which, in most cases are meaningless and useless. I liked the quotation which she gives from William James, who describes the ailment of people of today in the German word *zerissenheit*—"torn-to-pieces-hood," and she wisely warns that we "cannot live perpetually in *zerissenheit*"—tearing ourselves from one activity to another, running hither and thither, while our inner self is literally starved. •

Not knowing how to feed the spirit, we try to muffle its demands by distraction. We must find time, she urges, for that inner stillness by tapping certain springs in one's being. The problem is how to feed the soul. "For it is the spirit of woman" (and we might add, of man as well) "that is going dry, not the mechanics that are wanting . . . Mechanically we have gained, in the last generation, but spiritually we have, I think, unwittingly lost."

And so she pleads to make time at regular intervals for solitude, for contemplation, and for those richer mediums that encourage thought—prayer, music, art. From thus looking inward into our very souls and minds, we could gain that inner strength which would add so much to the true enrichment of our lives.

And one of the important media that she recommends to give us this required inner stillness is the church, which, she feels, "has always been a great centering force." "The church," she writes, "is still a great centering force, for men and women, more needed than ever before . . . for the need of renewal is still there." That is what people need today, she insists, and it is in the House of God that we can "find ourselves more completely renewed." •

What she says of the church applies with equal force to the synagogue, and I am certain that Mrs. Lindbergh used the term church in its broader sense to include the House of Worship of every faith. For we Jews, throughout the ages,

found in the synagogue that inner stillness, that complete renewal for which she pleads.

That is what the solemn days of Rosh Hashonah and Yom Kippur mean to the Jew. He goes to the synagogue on those holy days to cast off from himself the shells of the routine pursuits which stifle his inner soul and to become renewed—a *briah chadashah*, to use a rabbinic phrase, "a new being," catching a glimpse of the true values of life.

But Mrs. Lindbergh is correct when she analyzes the ineffectiveness of much of church-going, because there is not sufficient contemplation at home to prepare for what the House of God can give us. We must enter the sanctuary with the will for spiritual renewal. Nay, more, this experience in worship once or twice a year is not sufficient to give us this inner stillness, and the Jew of old understood this. At least once a week—on the Sabbath—he knew that he had to go to the Synagogue to find that which he required for true well-being—the communion with the Divine, which gave him the renewal of spirit to make the best use of life. •

Unwittingly, Mrs. Lindbergh preaches a fine sermon in this volume which everyone needs, and which, for us Jews, is a meaningful message especially as we usher in the solemn season of our new year.

I pray that on this Rosh Hashonah and Yom Kippur all of us may find in the synagogue that spiritual response to the needs of our inner selves, so that on every Sabbath to follow we may want to seek more and more of that soul renewal, and thus win for ourselves a happy and blessed life.

May this blessing come to all Israel and to all the children of man.

Isaac H. Perlmutter

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This sermon was preached by Dr. Levinthal last Rosh Hashonah. The Rabbi received many requests for copies, but because of pressure of duties was unable to put it in writing until the summer vacation. The "Review" now publishes it as a timely discussion.

A NEW philosophy bearing the name of Existentialism is taking hold of the minds of men. Strangely, it has appealed to two extremes of thought. It started as a religious philosophy with Kierkegaard, a Danish philosopher and theologian of the early nineteenth century, but was adopted later also by atheistic thinkers, notable among them the brilliant French playwright, Jean Paul Sartre, whose works have captivated also the theatre-goers of America.

Both the religious and atheistic philosophies of Existentialism start from the same premise, which can be put into very simple terms: Man is by nature bad, cruel. Evil is deeply rooted in man's heart and abounds in all the world. Worse, it will always be so. All remedies are hopeless. Man's moral progress is an illusion. Emil A. Fackenheim, a leading Jewish Existentialist, puts it clearly: "Moral progress is exposed to tragic frustration. Man can mitigate the tragic and evil in history, but cannot eliminate it" (*Judaism*, July, 1954). It is a hopeless situation in which man finds himself. Nature seems to have played a mean trick upon him. There is a sordidness in the human personality which man cannot overcome.

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Sartre, as a dramatist, portrays this sordidness in the world and in man's nature in bold but darkest colors which leave one depressed and hopeless. It is a philosophy of pessimism—thus it was; thus it will ever be. Man cannot save himself.

Kierkegaard, the religious interpreter of the philosophy, starts with the same premise but offers another solution: Man is helpless in this struggle with evil. Reason will not help him, because Reason itself is deceptive. What, then, is man to do? He is to take a leap of faith. There is only one reality—God. And man, to save himself, must take that leap to God. Reason will not discover God—you must accept Him on faith, a faith which goes beyond all reason or understanding. You cannot and will not bet-

An Examination of a New Spiritual Philosophy

EXISTENTIALISM vs. JUDAISM

ter the world—leave that to God but save your own soul by this leap of faith!

Strange as it may seem, Kierkegaard takes our patriarch Abraham and the *Akedah*—his willingness to sacrifice his only son Isaac as an act of faith in his God, the principal theme of the Rosh Hashonah Torah reading—as his supreme example of such a leap of faith to God. But Kierkegaard forgets that this act was but a *test* of faith—not a leap of faith. Abraham had already discovered God, and the Rabbis—the true interpreters of the Jewish tradition—prove to us that Abraham discovered his God through reasoning, through searching, and not by a blind leap of faith. He is dazzled by the brilliance of the sun and at first thinks it is God, and when it sets, and the moon rises to illumine the darkness, he argues that the moon must be God; and when he sees the eternal cycle of sun, moon and stars, he reasons that there must be an all powerful God who created all this, and who guides the universe. He now discovers the God to whom he pledges his allegiance and his devotion. (Yellenick's *Beth Hamidrash* II.)

Kierkegaard goes further and would urge us not to bother with the world. Since you cannot save the world, go alone and save your own soul. He speaks of "this silly participation in others' weal and woe which is honored by the name of sympathy, whereas in fact it is nothing but vanity." ("Fear and Trembling," p. 122). Again he offers father Abraham, "the knight of faith," as the true exponent of this doctrine. In the moment of trial, he tells us, Abraham stands completely alone; his detachment from the world is complete (*ibid.*; cf. Marvin Fox, "Kierkegaard and Rabbinic Judaism," in *Judaism*, April, 1953). But Kierkegaard misinterprets the founder of the Jewish faith. Abraham never walked alone, never did he forsake his fellow-men. And the "souls which they made (Genesis XII.5)," is interpreted by our sages as referring to the men and women whom Abraham and his wife Sarah *made over*, by showing them the way of happiness

By DR. ISRAEL H. LEVINTHAL

that leads to a belief in the universal God (Sanhedrin 99b; Genesis Rabbah XXXIX.21). When the people of Sodom and Gamorrah are about to be destroyed by God because of their wickedness we do not find Abraham standing alone, detached from the woes of his fellow-men: he pleads and intercedes in their behalf, aye, challenging God Himself: "Shall the Judge of all the earth not do justice? (Genesis XVIII.25)." You recall the touching scene in the Bible which portrays God visiting Abraham and conversing with him after his painful operation, and suddenly Abraham leaves God to welcome to this home the three strangers whom he sees from afar (Genesis XVIII.1, 2). The Rabbis add a significant and daring comment to the scene. "The *mitzvah*—the sacred obligation—to welcome weary, hungry strangers takes precedence over the duty even to welcome the *Schechinah*—the presence of God (Shabbat 127a; Shabuot 35b)." Yea, never does Abraham walk alone, nor think only of himself.

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And Abraham was not content with a God who dwells in the heavens alone; his God was to rule the affairs on earth as well. "Up to the days of Abraham," say the sages, "God was known only as the *Elohe hashamayim*, 'the God of the heavens'; Abraham was the first to proclaim Him as *Elohe hashamayim v'Elohe haaretz*, 'the God of the heavens and the God of the earth' (Genesis XXIV.3; Sifre 313)." This is the uniqueness of Abraham's contribution to world civilization, the recognition of a God who is concerned in the every-day life of man on earth. Kierkegaard maligns the patriarch Abraham and misinterprets his entire personality when he takes him as the true example of his concept of faith in God and man's attitude toward life.

There is, of course, much more to Kierkegaard's Existentialism. We are touching only the very fundamentals of the philosophy in order to prove how far

removed this teaching is from the philosophy of Judaism. It is interesting to note that when Kierkegaard first presented his philosophy, it made little impression upon the human mind. The intellectuals, even among the avowed Christians, disregarded and ignored him. But that was a period when liberalism reigned supreme. Reason was then not abandoned. Man believed in human progress. Science was opening new vistas of knowledge. The world then was too normal, too practical, too hopeful for such mystic, pessimistic and hopeless philosophy. Only now has this philosophy undergone *techiyat ha-metim*, resurrection of the dead. Suddenly, it has taken on a new life and has been accepted as the new gospel by prominent Church dignitaries. Barth, Tillion, Rheinold Niebuhr—perhaps the foremost theologians in the Protestant Church—have become the exponents of much that is of the essence of this philosophy. Again the refrain is repeated—man is helpless to overcome evil; man cannot improve the world; there is but one remedy, one salvation—a leap of faith to God! Save your own soul—that is all that man can do. The atheistic interpretation of the new Existentialism is even more popular, and a leading teacher of philosophy has lately told us on the radio that on a recent tour in Europe he found Sartre's version accepted whole-heartedly by large masses of the youth in France, Germany and Italy.

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Psychologically, we can easily understand this rebirth of the Existentialist philosophy. We find ourselves in a depressed mood. The world is in the midst of struggle, with no immediate outlook of permanent peace. Everything, until recent days, seemed to be dark and hopeless. A popular book has recently appeared, "After the Lost Generation," in which the author analyzes the works of thirty of our great writers. He shows how all of them are disillusioned and appear to have lost all hope in the future of man. Terms like "blind futility," "blind alleys," "wasteland of futility and emptiness," occur throughout their works. He summarizes it all by calling the present "The Age of Disillusionment." In such a period of despair, we can well understand the rebirth and the present popularity of Existentialism.

We can also well understand Christian

theologians eagerly accepting this new doctrine. For it is a return to the original concept of Christianity—which, in essence, was a flight from the world. All hope was centered in another world beyond the grave. Man is born with original sin, traced to the fall of Adam; his only salvation is to save his soul for the other world through belief in and grace of God. Judaism, however, never accepted this theology.

And yet, strange to note, this Existentialist philosophy has also captured—though not in so an extreme a fashion—the minds of some of our fine Jewish thinkers: Franz Rosenzweig, Martin Buber, Will Herberg, Emil Fackenheim—all of them deprecating the role of Reason and urging the leap of faith as the hope for man's salvation; all of them emphasizing the helplessness of man in achieving world redemption.

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I need hardly emphasize that this is not in keeping with the main stream of Jewish teaching. Man does have within him the *yetzer hara*—the evil inclination that would lead him to cruelty and all sin. But he also has within him a *yetzer tov*—a good instinct, which strives to urge him towards all that is good and noble and beautiful in life. There is a constant struggle between these two forces in the heart of man; but Judaism teaches that the *yetzer tov* can conquer and can vanquish the evil in man if man but wills it; the choice is up to him. At the very dawn of man's life on earth, God warns him: "Sin croucheth at the door, and unto thee is its desire, but thou mayest rule over it" (Genesis 15.7). This is the glory of Judaism: it believes in the potential power of man to rule over his evil nature, to master it, and to achieve the good.

The festival of Rosh Hashonah gives us the authentic Jewish teaching of man's role in his battle against sin. We realize our failings but are confident that we can improve, that our sins can be forgiven and that we can make a new attempt to achieve goodness in our own lives and in the life of the world. The Rabbis express this truth in their own beautiful way. Commenting on the Psalmist's words, "A people that shall be created shall praise God" (Ps. CII:19), they say: "These words refer to those generations who are like unto the dead in their deeds.

But they come and pray before Thee on Rosh Hashonah and on Yom Kippur and Thou dost recreate each of them into a *braih chadasbah*, into a new being" (Midrash Schocher Tev 102; cf. Leviticus Rabbah XXIX.10).

Judaism, of course, emphasizes the need of faith in God. But it is not to be a blind leap of faith, nor can such a leap imply for the Jew a total dependence upon God to do man's work on earth. Man is to be a *shutaf im Hakodosh Boruch Hu*, a co-worker with God in this constant task of recreating man and the world. The philosopher, John Dewey, expressed in eloquent terms the tragedy of man in depending solely upon God to do the work that God expects of man. It is a counterpart of the surrender of human behavior, "Men have never fully used the powers they possessed to advance the good in life, because they have waited upon some power external to themselves and to nature to do the work they are responsible for doing" (cf. Isaac Berkson, *The Philosophy of John Dewey*, in *Judaism*, July, 1954). That is the tragedy of man in the past which Existentialism would revive today.

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Yea, we need faith in God, but only such faith is real and true which arouses man to perform Godly deeds on earth. Our faith in God is to be the inspiration, the driving force, and God's will is to be the chart, the directing finger in this work of man and world redemption, *ze eli v-anvehu*, "This is my God, and I will glorify Him" (Exodus XV.2), the word *v'anvehu* is read by the Rabbis *ani v'hu*, "I and He" (Rashi to Shabbat 133b). I am to be the instrument, He the divine influence; I am to be the doer, He the divine guide; together we are to fashion a world worthy of God and man.

Judaism, too, recognizes the evil in the world and how far it is from being perfect. But it hurls the challenge to man to achieve its perfection. Rosh Hashonah, according to Jewish tradition, marks the anniversary of the world's beginning. "It was in the month of *Tishre* that the world was created" (Genesis Rabbah XXII.7). You recall the Biblical account of the six days creation and how God blessed and sanctified the seventh day, "for on that day He rested from all His work which He created *laasot to-do*" (Genesis II.3).

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AN UNKNOWN MASTER

On the cover of this issue of the REVIEW is Gottlieb's painting titled "Yom Kippur." The young man, leaning on the altar, is a portrait of the artist.

IT IS hardly surprising that the painter Mauricy Gottlieb, who was widely known among the Jewish intelligentsia of Eastern and Central Europe, and highly esteemed by European connoisseurs of all faiths, is virtually unknown on this side of the Atlantic. Few of the oils which he produced in his brief life span—he died in 1879 at the age of twenty-three—have come to this country, and these only since 1939 in collections of refugees from Poland. It is very likely that most of his work that remained in his native Poland perished with their own owners, and the fate of the pictures owned by Jewish art patrons of Berlin and Vienna is unknown. Fortunately, several of his works belonging to the permanent collections of museums in Warsaw, Cracow and Lwow have survived, but these are now inaccessible to the Western world. There is one important Gottlieb in an Israel museum. Scores of "Gottliebs" sold by dishonest dealers who often charge—and get—fantastic prices are obvious frauds.

To understand Gottlieb and his art it is necessary to understand the world in which he grew up. Drohobycz, in Eastern Galicia, where he was born in 1856, had been a sleepy town until the discovery of oil nearby in the 1840's, transformed it into a commercial center. The Jews, constituting fifty per cent of the population, held most of the leading positions. That Gottlieb's father—who occupied an important job in the oil industry—was both well-to-do and enlightened can be seen from the fact that he could and did afford to let Mauricy go to Lwow (Lemberg), the major city of Eastern Galicia, to study at the local academy of art. (It is interesting to note that the Gottliebs had two younger sons who were also painters. One of them was a failure, but the other, Leopold (1883-1934), was widely known as a portraitist. Born four years after Mauricy's death, he was, like his famous brother, an ardent believer in Poland's

THE STORY OF MAURICY GOTTLIEB, A POLISH ARTIST WHO LIVED BRIEFLY AND PAINTED GLORIOUSLY.

By
ALFRED WERNER



The Wedding

freedom. During the first World War he was a lieutenant in the Polish Legion, and after the war he fought under Marshall Pilsudski for Poland's independence.)

Whatever skill the precocious Mauricy may have acquired from his teacher at Lwow, a dry academician named Michael A. Godlowski, cannot possibly be compared in its importance to the wealth of experience waiting for him at Cracow. His life and work might have taken an entirely different turn, had he not, at the age of eighteen, entered the Academy of that city, then dominated by the Dean of Polish painting, Jan Matejko. What Tintoretto meant to El Greco, and, more recently, Gustave Moreau to Matisse, the powerful Matejko meant to the romantic lad from Drohobycz. But to the Polish nation, split between Russia, Germany and Austria, he was more than an excellent painter—for them he was the spearhead, the internationally recognized spokesman and protagonist of Polish nationalism.

To the Jews of Drohobycz, the Austro-Hungarian monarchy under the benign rule of Emperor Francis Joseph I offered protection from anti-Semitic attacks and official disapproval of religious discrimination. German rather than Polish was the language preferred by the Jewish intelligentsia of Galicia, though there were some Jews who sympathized with Polish irredentism.

Cracow, for hundreds of years up to

the early seventeenth century, was the capital of the kingdom of Poland. Its rulers adorned the city with the beautiful Gothic and Renaissance churches and castles. While Poland ceased to exist as a political unit in 1794, a miniature Poland was created by the Congress of Vienna, which, in 1815, resolved that Cracow should be "for ever a free, independent, and strictly neutral city." But in 1846 the three powers, Russia, Austria and Prussia, who had promised to protect this small state, decided to extinguish it and to give the territory to Austria. As a result of this flagrant breach of international obligations, Polish nationalism and irredentism burned with its hottest flame in Cracow.

Once in Cracow, young Mauricy certainly succumbed to Polish nationalism. Still in his impressionable years, he heard so much talk about the Polish Question that he could not help being moved by the suffering, real or fancied, of the Polish people.

Without this excursion into history it would be impossible to understand why many Jews shed their blood, together with Polish comrades-in-arms, in the three futile attempts to regain sovereignty—1794, 1831 and 1863—and why the young Jew, Gottlieb, wrote poems, exhorting and comforting Polonia, in German, the language he mastered before acquiring a knowledge of Polish. Prior

to about 1880, when anti-Semitism and anti-liberalism severed the close ties between Jewish and Polish intellectuals, it was not uncommon for a Jew to be an ardent Polish patriot.

Young Mauricy Gottlieb, subjected to the influence of Matejko's enormous canvases, was not in a position to see their great faults as well as he saw their considerable merits.

Inevitably, Mauricy was spurred to follow Matejko even in the choice of subject matter. He painted "Boleslay The Mighty Before the Gates of Kieff," the 11th century king who routed the army of the Grand Duke of Kieff and made Poland one of the most powerful states of medieval Europe. We see John III Sobieski, the 17th century king, receiving Austrian emissaries imploring help to deliver Vienna from the hands of the Turks. But we are also shown the end—Thaddeus Kosciusko who, after the defeat at Maciejowice, pronounced the historic sentence: "Finis Poloniae!"

In his compositions, Gottlieb was more disciplined than his master, and it is astonishing how superbly this young man succeeded in subordinating literary to pictorial values. Though acclaimed by his teacher, he left Cracow for Munich. There Carl von Piloty, head of the Academy, and once known for pictures like "Nero Dancing Under the Ruins of Rome," or "Godfrey of Bouillon on a Pilgrimage to the Holy Land," protested that there was nothing he could teach this prodigy from Galicia. The noted publisher Bruckmann, thrilled by Gottlieb's "Shylock and Jessica," which received a prize at a Munich Salon, commissioned the foreigner to make twelve illustrations for a de luxe edition of Lessing's "Nathan the Wise."

Gottlieb's next stop was Vienna where Professor Angeli bowed gracefully to the talent of his pupil. Matejko had gone to Rome to present the Pope with one of his own paintings as a token of Poland's loyalty to the Papacy. At a festive dinner Matejko had the nobility of heart to drain his glass of wine in honor of Gottlieb, hailing him as "the young master, the most hopeful disciple of Polish art, whom I greet as my successor, in the presence of this illustrious assembly."

In the typical Polish manner, the men

kissed each other on the cheeks, tears of excitement flowed with the wine. The dinner, intended to honor Matejko, had turned into a homage to the young Galician Jew. But his triumph did not make him proud or lazy. In a large, beautiful studio, put at his disposal by the Austrian ambassador, Baron Heymerle, himself an amateur painter, he worked hard, improving with every canvas.

But a blow fell. We do not know all the details about Gottlieb's quarrel with Siemiradski, a fellow-artist who was offended in his "holiest feelings" by the praise bestowed by Matejko on a Jew. Siemiradski urged the young man to remember that he was, after all, a "pariah." It has been claimed, and with good reason, that Gottlieb's "Praying Jews on the Day of Atonement" was the proud young man's reply to the anti-Semite's challenge. In rich, yet subtle colors, and in Matejko's monumental style, Gottlieb showed the earnest, dignified men in the act of prayer, the Jewish women in their Oriental beauty. As a red cape flaunted before the arrogant Siemiradski, Gottlieb gave to one of the praying men his own fea-



Self-portrait of Gottlieb Costumed as a Polish Knight

tures. Moreover, he signed the picture both in Latin and Hebrew script. It is now in the Tel Aviv Museum.

The painting caused a sensation in Jewish circles. The Hebrew press hailed it

(Continued on page 29)

"SHYLOCK AND HIS DAUGHTER"

Moved by an awakening Jewishness, young Gottlieb used Jewish subjects for his large canvases. On the cover is the painting of Yom Kippur created because the artist resented anti-Semitic insults.



ECCLESIASTES—THE ENIGMA

By ROBERT GORDIS

The following is an explanatory excerpt from Dr. Gordis' preface to his translation of Koheleth.

NOT every century can boast a work that gives perfect utterance to a universal mood. No matter how radically the conditions of existence may change, such a work remains as the supreme expression of a basic, ever-recurring pattern in the life of the human spirit.

To this chosen group of masterpieces the Book of Koheleth, or "Ecclesiastes," belongs, aptly called the most modern book in the Bible. Suspected in days of orthodoxy, neglected in periods of optimism, treasured in days of frustration and disillusion, it has always drawn men, yet somehow eluded them. Since its composition, most of the significant history of the Western world has occurred. Classical civilization flowered and surrendered to decay; the Middle Ages laid their heavy hand on human life; the modern era of progress was ushered in—and is now battling desperately for its survival. Yet the enigmatic figure of the sage of Jerusalem still endures, the symbol of the ache of disillusion and of the peace that comes after. Whoever has dreamt great dreams in his youth and seen the vision flee, or has loved and lost, or has beaten barehanded at the fortress of injustice and come back bleeding and broken, has passed Koheleth's door, and tarried awhile beneath the shadow of his roof.

Men have paid willing tribute to the fascination of Koheleth as they wrestled with the enigma of his personality. They have been baffled by his place in the Biblical canon, wedged in among resplendent priests, ecstatic psalmists and implacable prophets. What was he doing in such company? Commentators were confused by the startling contradictions in which the book abounded, the cool skepticism of one passage, followed by unimpeachable orthodox sentiments in the next. Was he talking with his tongue in his cheek, or writing a Socratic dialogue?

Or perhaps (that last resort of the troubled reader) there was no Koheleth, as there was no Homer; a dozen uninspired scribes had each written a few verses, and their pooled resources formed the book of *Ecclesiastes*. Centuries later a soul-brother of Koheleth unwittingly described the fate of the Hebrew sage at the hands of his readers and commentators:

Myself when young did eagerly frequent
Doctor and saint, and heard great
argument
About it and about—but ever
more
Came out by the same door where
in I went.

As men wrote and argued and dissected, the elusive figure of Koheleth grew further away than ever. They succeeded merely in proving the truth of the words in the Epilogue to Koheleth:

Of making many books there is
no end,
And much study wears one's
strength away.

Koheleth himself would have seen in all the time and ingenuity spent on the interpretation of his tiny masterpiece one more example of the futility of human effort. For there is scarcely one aspect of the book, whether of date, authorship or interpretation, that has not been the subject of wide difference of opinion.

Its very title is an insoluble problem. The author effectively hid his identity under the strange name "Koheleth," apparently derived from the Hebrew word *kabal*, meaning "congregation" or "community." Very aptly the Greek translator utilized an equally obscure Greek term as an equivalent—"Ecclesiastes," a word which occurs only a few times in Greek literature and means "a member of the *ecclesia*, the citizens' assembly in Greece." In Christian times *ecclesia* became the regular designation for the Church. Basing themselves on both the Hebrew root and its Greek equivalent,

some translators render "Koheleth" as "The Preacher." This has the advantage of being less ponderous than "Ecclesiastes"; but a less conventional preacher than our author would be hard to find!

Traditionally the authorship of the book is ascribed to Solomon because the opening sentence reads: "The words of Koheleth, the son of David, king in Jerusalem," and Solomon enjoyed a reputation for wisdom, perhaps not wholly unmerited. Yet the view that Solomon is the author has been generally abandoned today, with the growth of a truer recognition of the style, vocabulary, and world-outlook of Koheleth. Even with Solomon eliminated, the dates assigned to the book vary from the Persian period to the Greek age, while Graetz has placed it in the days of Herod. In other words, Koheleth may have lived anywhere between 500 B.C.E. and 100 C.E.—no less a span than six centuries.

Most of the theories about Koheleth have always seemed to us questionable in method and psychologically unsound. If the book is approached with an open mind and a grasp of the social and cultural environment out of which it arose, it reveals itself as a literary unity, as several recent students have realized. All that is needful is to forget the learned authors, turn to Koheleth himself, and read him with sympathy and imagination. Then the dry bones will take on flesh and his spirit will live again.

THE KOHELETH ILLUSTRATIONS

The illustrations for this publication of "Koheleth" are taken from two beautiful special editions of "Ecclesiastes." The illustration on the opposite page is from the New Directions edition, and was drawn by Emlin Etting. The engravings on the other pages are from the book published by the English "Golden Cockerel Press," and are by Blair Hughes-Stanton.

THE BOOK OF KOHELETH

A New Translation of Ecclesiastes

By ROBERT GORDIS



On the monotony of nature

earth is forever unchanged. The sun rises and the sun sets, breathlessly rushing toward the place where it is to rise again. Going to the south and circling to the north, the wind goes round and round, and then returns upon its tracks. All the rivers flow into the sea, but the sea is never full; to the place where the rivers flow, there they continue to flow. All things are tiresome, one cannot put them into words, and so the eye is never satisfied with seeing nor the ear filled with hearing.

What has been will be, and what has been done will be done again; there is nothing new under the sun. There may be something of which a man says, "Look, this is new!" It has already occurred in the ages before us. For there is no recollection left of the earliest generations, and even the later ones will not be remembered by those who come at the very end.

Vanity of vanities, says Koheleth, vanity of vanities, all is vanity.

The twin experiment

I, Koheleth, was king over Israel in Jerusalem. I applied my mind to search out and explore in my wisdom all that happens beneath the sky—a sorry business it is that God has given men to be afflicted with. I have seen all the works that are done under the sun and behold all is vanity and chasing of wind, a crookedness not to be straightened, a void not to be filled.

Said I to myself, Here I have greatly increased my wisdom, beyond all those who were before me over Jerusalem, for my heart has attained much wisdom and knowledge. But as I applied my mind, I learnt that wisdom and knowledge are madness and folly. Yes, I perceived that this, too, is chasing after wind. For the more wisdom the more grief, and increasing one's knowledge means increasing one's pain.

Then I said to myself, Come, let me try you out in joy and enjoy pleasure, but this, too, was vanity. Of laughter I said, It is folly, and of joy, What good is it? For I had explored the matter with my mind, by stimulating my body with wine (while my mind was acting with wisdom) and by taking

hold of frivolity, so that I might see what course is best for men under the sky during the brief span of their lives.

I acted in grand style, I built mansions for myself and planted vineyards. I laid out gardens and parks, and planted in them every kind of fruit-tree. I made pools of water, to water a forest of trees. I bought slaves, both male and female, though I already had a large household. I also owned much cattle and sheep, more than any who had been before me in Jerusalem. I also amassed silver and gold, and the treasures of kings and provinces. I acquired singers and songstresses, all the delights of men, of mistresses a goodly number. So I grew great and added to my possessions beyond all who had been before me in Jerusalem, while my wisdom remained with me. Whatever my eyes desired, I did not deny them; I did not deprive myself of any pleasure—for my soul rejoiced in all my labor, and that was my reward for all my labor.

I then turned to observe all the work that my hands had done, and all the labor I had strained to perform and lo, everything was vanity and chasing of wind, with no advantage under the sun.

Once again I saw that wisdom is but madness and folly, for of what value is a man coming after the king, who can only repeat what he has already done?

I have heard it said: "Wisdom excels folly as the light is better than darkness"; "The wise man has his eyes in his head, but the fool walks in darkness." But I know that one fate overtakes them both! So I said to myself, The fate of the fool will befall me too. Why, then, have I become so extremely wise? and I said to myself that this, too, is vanity. For the wise man is no more remembered than the fool, for already in the days that follow everything is forgotten. Yet how *can* the wise man die like the fool! Hence I hated life, for all the work done beneath the sun seemed worthless to me, and everything vanity and chasing of wind.

And I hated all my wealth on which I was toiling under the sun, which I must leave to the man coming after me, not knowing whether he would be wise or a fool. Yet he would rule over all my possessions, upon which I had spent my effort and skill under the sun. Indeed this is vanity! So I turned to rid my heart of any illusions concerning all the work on which I had labored under the sun. For here is a man who has labored with wisdom,

knowledge and skill, yet he must leave his portion to a man who has not toiled over it—surely that is vanity and a great evil. For what good does a man derive from all the labor and thought he expends under the sun? During all his days, pain and grief are his lot, and even at night his mind is not at rest—that too is vanity.

There is no greater good for man than eating and drinking and giving himself joy in his labor. Indeed, I have seen that this is from the hand of God, for who can enjoy a pleasure or abstain except it be by His will? To the man God favors He gives wisdom, knowledge and joy, but to the "sinner" He assigns the task of gathering and amassing, only to hand it over at last to the man who is pleasing to God. Indeed, this is vanity and chasing of wind!

III

The futility of human striving

Everything has its appointed time, and there is a season for every event under the sky.

There is a time to be born and a time to die,
A time to plant and a time to uproot,
A time to kill and a time to heal,

A time to wreck and a time to build.
A time to weep and a time to laugh,
A time to mourn and a time to dance,
A time to scatter stones and a time to gather them,*
A time to embrace and a time to hold off embraces.
A time to seek and a time to give up,
A time to keep and a time to cast off,
A time to tear and a time to repair,
A time to be silent and a time to speak.
A time to love and a time to hate,
A time of war and a time of peace.

What profit then has the worker in his toil?

I know the concern which God has given men to be afflicted with. Everything He has made proper in its due time, and He has also placed the love of the world in men's hearts, except that they may not discover the work God has done from beginning to end.

* A phrase having a sexual connotation.

I know that there is no other good in life but to be happy while one lives. Indeed, every man who eats, drinks and enjoys happiness in his work—that is the gift of God. I know that whatever God does remains forever—to it one cannot add and from it one cannot subtract, for God has so arranged matters that men should fear Him. What has been, already exists, and what is still to be, has already been, and God always seeks to repeat what has gone by.

IV

There is no justice

Furthermore, I saw under the sun that in the place of judgment there was wickedness, and in the place of righteousness wrong. I said to myself, "Both the righteous and the wicked God will judge, for there is a proper time for everything and every deed—over there!" I said to myself concerning men, Surely God has tested men and shown that they are nothing but beasts. For the fate of men and the fate of beasts is the same. As the one dies, so does the other, for there is one



spirit in both and man's distinction over the beast is nothing, for everything is vanity. All go to one place, all come from the dust and all return to the dust. Who knows whether the spirit of men rises upward and the spirit of the beast goes down to the earth? So I saw that there is nothing better for man than to rejoice in his works, for that is his lot, and no one can permit him to see what shall be after him.

Again I saw all the acts of oppression that are done under the sun. Here are the tears of the oppressed, with none to comfort them; and power in the hands of their oppressors, with none to comfort them. So I praise the dead who already have died, more than the creatures who are still alive. And more fortunate than both is he who has not yet been born and so has never seen the evil deeds that are being done under the sun.

V

The folly of hard work

I saw that all hard work and skill are merely one man's rivalry with his neighbor. This too is vanity and chasing of wind. Some men teach, "The fool folds his hands and thus destroys himself." But I declare: "Better a handful acquired with ease than two hands full gained through toil and chasing after wind."

I turned and saw another folly under the sun. Here is a man alone, with no one besides him, neither brother nor son. Yet there is no end to his toil nor is his eye ever satisfied with his wealth. He never asks himself, "For whom am I laboring and depriving myself of joy?" Yes, it is vanity, a bad business.

Men say, "Two are better than one, because they have a reward in their labor." True, for if either falls, the other can lift his comrade, but woe to

him who is alone when he falls, with no one else to lift him. Then also, if two sleep together, they will be warm, but how can one alone keep warm? Moreover, if some enemy attack either one, the two will stand against him, while a triple cord cannot quickly be severed.

"Better a lad of poor birth, who is wise, than an old king, who is a fool and can no longer take care of himself." For from the prison-house he came forth to rule, though he was born poor in the kingdom. I have seen all the living who walk under the sun on the side of the second one, the lad who succeeds him. Yet there is no end to the people who lived before them both, nor will later generations find joy in the youth—indeed this, too, is vanity and chasing of wind.

On religious etiquette

yourself be rushed into uttering words before God, for God is in heaven and you are on the earth—therefore, let your words be few. For “as dreams come with many worries, so the fool speaks with many words.”

When you make a vow to God, do not delay paying it, for He takes no pleasure in fools—what you vow, be sure to pay! Better not to vow at all than to vow and fail to pay. Do not let your mouth bring punishment upon your body, and do not tell the messenger, “It was a mistake.” Why should God be angry at your voice and so destroy the work of your hands? After all the dreams, follies and idle chatter, this remains—fear God!

VI

Watch your step when you go to the house of God, for it is better to understand than to offer sacrifice like the fools, who do not even know how to do evil! Do not hasten to speak, nor let

Sweet is the sleep of the toiler, whether he has eaten little or much, but the full stomach of the rich man does not let him sleep.

There is a crying evil that I have seen under the sun—a man’s wealth hoarded up to his own hurt. His wealth may be lost in an unlucky venture and then he begets a son, for whom there is nothing. As he came forth naked from his mother’s womb, so will he return, just as he came, and nothing that he can take with him will he carry off for his toil.

This too is a crying evil—as he came so will he depart, hence what advantage was there in laboring for the wind? All his days he eats in the dark and suffers much grief, sickness and anger. Here is what I have discovered: it is meet and proper for a man to eat, drink and enjoy himself in return for the toil he undergoes under the sun in the scant years God has given him, for that is man’s portion, and not long will he remember the days of his life. Indeed, every man to whom God has given wealth and possessions and granted the power to enjoy them, taking his share and rejoicing in his labor—that is a gift of God, for it is God who provides the joy in a man’s heart.

On the political scene

and there are still higher ones above them!

The advantage of land is paramount; even a king is subject to the soil.

VII

If you observe the despoiling of the poor and the perversion of justice and right in the State, do not be astonished at the fact, for each guardian of the law is higher than the next,

There is an evil I have seen under the sun and it is common among men. Here is a man whom God gives wealth, means and position, so that he lacks nothing he can possibly desire. Yet God does not let him enjoy it, for some stranger is destined to consume it—this is vanity, an evil plague. If a man begets a hundred children and lives many years, as many as his days may be, if he derives no pleasure from his wealth, even if he have an elaborate funeral—I say that the stillborn child is more fortunate than he. Though it comes into the world in vain and departs into darkness, and in the gloom its name is hidden, never seeing or knowing the sun, its lot is happier than his. Even if a man lives a thousand years twice-told, but finds no joy in life—do not all go to the same place?

The sense- lessness of greed

hence what value is there in the owner’s superior ability, except that he has more to look upon?

VIII

“He who loves money will never have enough of it and he who loves wealth will never attain it”—this is indeed vanity. For as wealth increases, so do those who would spend it,

“All a man’s toil is for his wants, but his desires are never satisfied.” What advantage then has a wise man over a fool, or a poor man, who knows how to meet the problems of life? Better a joy at hand than longing for distant pleasures—that, too, is vanity and chasing of wind.

IX

On man's ignorance

What has been has already been determined, and it is known that man cannot argue with One mightier than himself. Many words merely add to the futility — what advantage does man derive from it? Who knows what is good for man in life, during the brief days of his vain existence, which he spends like a shadow? Who can



tell man what will happen under the sun after he is gone?

X

Thoughts on the good life

Better a good name than good oil, and so the day of death rather than the day of one's birth.

Better to go to a house of mourning than to a banquet-hall, for that is the end of all men and the living may learn a lesson.

Better sorrow than laughter, for a sad countenance reflects deeper understanding. Therefore wise men prefer the house of mourning and fools the house of joy.

Better to hear the reproof of a wise man than the praise of fools. For, like the sound of thorns crackling under the pot, the laughter of fools grates on the ear. But this, too, is vanity, for a bribe turns even the wise man into a fool and a gift perverts the understanding.

Better to judge a matter at its end rather than at its beginning, hence patience is better than pride. Therefore do not be quick to rouse your temper, for anger lodges in the bosom of fools. Do not

say, "What has happened? The earlier days were better than these!" For not wisely have you raised the question.

Better is wisdom with an inheritance—an advantage to all who see the sun, for there is the double protection of wisdom and money, with the advantage of knowing that wisdom preserves the life of those who cherish it.

Observe the work of God, for who can straighten out what He has made crooked? In the day of good fortune, enjoy it, and in the day of trouble

consider that God has set the one against the other, so that man may not discover anything that happens after he is gone.

I have seen everything during my vain existence, a righteous man being destroyed for all his righteousness and a sinner living long for all his wickedness. Hence do not be righteous overmuch nor be overzealous for wisdom — why be left desolate? Neither be overly "wicked," nor be a fool — why die before your time? Far better it is to grasp the one and hold fast to the other, for he who reverences God will do his duty by both!

It is said, "Wisdom gives a wise man strength greater than ten rulers who are in the city." But there is no man on earth always in the right, who does the proper thing and never errs.

Pay no attention to every word that is spoken, lest you hear your own slave reviling you. Besides, you know very well that many times you have reviled others.

All this I tested in wisdom. I thought I could become wise, but it is much beyond me. Far away is all that has come into being and very, very deep, who can find it! With all my heart I turned to learn, explore and seek after wisdom and thought, and I saw that wickedness is foolishness, and folly is madness.

XI

*On
women*

I find woman more bitter than death, for her heart is full of traps and snares, her hands are chains. He who is favored by God will escape her, but the sinner will be trapped by her.

See, this I have found, says Koheleth, as I sought, step by step, to reach a conclusion. This, too, I sought in vain, one man in a thousand I did find, but one woman among as many I could not find.

XII

*Wisdom
and
cleverness*

Besides, note this that I have learnt: God has made man straightforward, but they sought out many inventions.

Who is like the truly wise man,

And who can understand the real meaning of things?

A man's true wisdom lights his face up,

And the harshness of his countenance is altered.

XIII

*Loyalty
to the
King*

I say: keep the king's command, because of the oath of loyalty. Do not hasten to leave his presence, but do not persist in a matter distasteful to him, for he can do whatever he wishes.

Since the king's word is law, who can say to him, "What are you doing?" He who keeps his command will experience no trouble, for a wise mind will know the proper time. For everything has its proper time, man's evil being so widespread.

Indeed, man does not know what the future will be, for when it happens, who will tell him?

Man is powerless over the spirit to confine the spirit, nor has he any power over the day of death, nor any control over a battle, and even wickedness cannot save the wrong-doer.

XIV

*On the
failure of
retribution*

All this I saw, as I noticed the actions going on under the sun, when men have power over their fellows to harm them. I have seen wrong-doers being carried with pomp to their graves, and, as men return from the sacred ground, the evil-doers are praised in the city where they had acted thus. Indeed, this is vanity!

Because judgment upon an evil deed is not executed speedily, men's hearts are encouraged to do wrong, for a sinner commits a hundred crimes and God is patient with him, though I know the answer that "it will be well in the end with those who revere God and fear Him and it will be far from well with the sinner, who, like a shadow, will not long endure, because he does not fear God."

Here is a vanity that takes place on the earth—there are righteous men who receive the recompense due the wicked, and wicked men who receive the recompense due the righteous. I say, this is indeed vanity.

Therefore I praise joy, for there is no other good for man under the sun but to eat, drink and be joyful and have this accompany him in his toil, during the days of his life, which God has given him beneath the sun.

When I set myself to acquire wisdom and see all the activity going on on the earth, I saw that though a man sleep neither by day nor by night he cannot discover the meaning of God's work which is done under the sun. Even if a man searches hard, he will not find it, and though a wise man may think he is about to learn it, he will be unable to find it.

All this I grasped and clearly understood, that the just and the wise, together with all their works, are in God's hand; men can be certain of neither God's love nor His hate—anything may happen to them. One fate awaits all men, one lot comes to the just and the unjust, to the good and pure and the impure, to him who brings his offerings and him who does not; as with the good man so with the sinner; as with the man who swears lightly, so with him who fears an oath. This is the root of the evil in all that happens under the sun—that one fate comes to all. Therefore men's minds are filled with evil

and there is madness in their hearts while they live, for they know that afterwards—they are off to the dead!

In praise of life

reward, for their memory is forgotten. Their loves, their hates, their jealousies, all have perished—never again will they have a share in all that is done under the sun.

Go, then, eat your bread with joy,
And drink your wine with a glad heart.
For God has already approved your actions.
At all times let your clothes be white,
And oil on your head not be lacking.

XV

He who is attached to the living still has hope, for a live dog is better than a dead lion! The living know at least that they will die, but the dead know nothing, nor have they any

so men are trapped in an hour of misfortune, when it falls upon them suddenly.

XVI

The inadequa- cies of wisdom

found in it a poor wise man, who saved the city by his wisdom, yet no one remembered that poor man. So I said, "Wisdom is better than strength," but the poor man's wisdom is despised and his words go unheeded.

It is said, "The words of the wise spoken quietly are heard better than the ranting of the king of fools," and "Wisdom is better than weapons"; but I say, "One fool can destroy much good," and "As dead flies befoul the perfumer's ointment, so a little folly can outweigh an abundance of wisdom."



Enjoy life with the woman whom you love,
Through all the vain days of your life,
Which God has given you under the sun,
Throughout your brief days,
For that is your life's reward
For your toil under the sun.

Whatever you are able to do, do with all your might, for there is neither action nor thought nor knowledge nor wisdom in the grave toward which you are moving.

Again I saw that beneath the sun the race is not to the swift, nor the battle to the brave, nor is bread won by the wise, nor wealth by the clever, nor favor by the learned, for time and accident overtake them all. Though man does not know his hour, like fish caught in an evil net, like birds seized in a snare,

XVII

The virtues that make for success

A wise man's mind is his support, a fool's mind is his misfortune. Even on the road, as the fool walks he shows a lack of sense, and proclaims to all that he is a fool!

If the ruler's anger rises against you, do not give up your post, for calmness can overcome the effects of grave offenses.

Here is an evil I have seen under the sun, indeed an error emanating from the ruler. Folly is often enthroned on the great heights, but the rich sit in the low places. I have seen slaves on horses, while

lords must walk on foot like slaves.

He who digs a pit may fall into it, and he who breaks a fence down may be bitten by a snake. He who loosens rocks may be hurt by them, and he who cuts logs may be endangered by them.

If an axe is blunt, and a man does not whet the edge, he must exert greater strength to wield it, but it is an advantage to prepare one's skill in advance. For if the snake bites before it is charmed, there is no value in the charmer's art.

The words of the wise man's mouth win favor, but the lips of the fool lead to his undoing. For the beginning of his speech is folly, and its end complete madness. Though the fool multiplies words, man does not know what is to be, and who can tell him what happens after his lifetime?

The efforts of the fool exhaust him, for he does not even know the way to town.

Woe to you, O land, whose king is a child and whose lords carouse into the morning. Happy are you, O land, whose king is nobly born, and whose lords feast in due season, for strength and not for drunkenness.

Through sloth the ceiling sinks, and through slack hands the house leaks.

Men make a feast for pleasure, and wine cheers the soul, and money provides it all!

Do not curse the king even in your thoughts, nor the rich even in your bed-chamber, for a bird of the air may carry your voice and a feathered creature betray the matter.

Send your goods overseas, so that you may get your return after many days. Divide your means into seven or eight portions, for you cannot tell what calamity will come upon the earth.

If the clouds are filled with rain, they will empty it upon the earth; if a tree is blown down by the wind in the north or the south, wherever it falls there it lies. Therefore on with your work, for he who watches the wind will never sow and he who gapes at the clouds will never reap.

As you do not know how life enters an embryo in the womb, so you cannot know the work of God who does everything. Therefore in the morning sow your seed and in the evening do not be idle, for you cannot tell which will prosper or whether both shall have equal success.

XVIII

joy — the divine imperative

Sweet is the light,
And good for the eyes to
see the sun!
For if a man live many
years,
Let him rejoice in them
all,
And remember that the days of darkness will be
many,
And that everything thereafter is nothingness.
Rejoice, young man in your youth,
And let your heart cheer you in your youthful
days.
Follow the impulses of your heart
And the desires of your eyes,
And know that for all this,
God will call you to account.
Banish sadness from your heart,
And remove sorrow from your flesh,
For childhood and youth are a fleeting breath.
Remember your Creator in the days of your youth,
Before the evil days come and the years draw near,
Of which you will say, "I have no pleasure in
them."
Before the sun grows dark, and the light, and the
moon and the stars,
And the clouds return after the rain.
In the day when the watchmen of the house
tremble,
And the strong men are bent.
And the grinding maidens cease, for they are few,
And the ladies peering through the lattices grow
dim.
When the doubled doors on the street are shut,
And the voice of the mill becomes low.
One wakes at the sound of a bird,
And all the daughters of song are laid low.
When one fears to climb a height,
And terrors lurk in a walk.
The hair grows white, like a ripe almond-blossom,
The frame, bent like a grasshopper, becomes a
burden,
And the caper-berry can no longer stimulate desire.
So man goes to his eternal home,
While the hired mourners walk about in the
street . . .
Before the silver cord is severed,
And the golden bowl is shattered,
The pitcher is broken at the spring,
And the wheel is shattered at the pit.
The dust returns to the earth as it was.
And the spirit returns to God, who gave it.
Vanity of vanities, says Koheleth, all is vanity.



NEWS OF THE CENTER

HIGH HOLY DAY SERVICES

WE ARE anxious that our services shall be decorous and inspiring. We therefore ask the earnest cooperation of all who will attend.

Services for Rosh Hashonah will be held on Friday evening, September 16th, at 6:45 o'clock; on Saturday evening, September 17th, at 7:00 o'clock, and on Saturday and Sunday mornings, September 17th and 18th, at 7:30 o'clock. The Torah reading will commence at 9:10 A.M. The shofar will be sounded on Sunday at 10:10 A.M. All worshippers are required to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock, and we would like the service to close at 1:15 o'clock.

High Holy Day Sermons In Main Synagogue

The sermons will be preached on both days of Rosh Hashonah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashonah.

Rabbi Kreitman will preach the sermon on the second day.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

Cantor and Choir to Officiate In Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashonah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the personal leadership of Mr. Sholom Secunda, Music Director of the Center.

In the Auditorium services will be conducted by the Rev. Max Hoeflich.

Holy Day Sermons in the Auditorium

The sermons will be delivered by Rabbi Kreitman on the first day and by Rabbi Lewittes on the second day of Rosh Hashonah.

Rabbi Kreitman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur Rabbi Kreitman will preach before the Neilah services.

Candle Lighting During High Holy Days

Candles will be lit on Friday and Saturday evenings, September 16th and 17th (Rosh Hashonah) at 6:45 P.M.

On Yom Kippur, Sunday evening, September 25th, candles will be lit at 6:30 P.M.

Junior Congregation Services

The Rosh Hashonah services in the Junior Congregation will be held on Saturday and Sunday, September 17th and 18th, at 10:00 A.M.

The Kol Nidre services will be held on Sunday evening, September 25th, at 6:30 P.M.

The services on Yom Kippur will be held Monday morning, September 26th, at 10:00 A.M. and 3:30 P.M.

Yom Kippur Services in Main Synagogue

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Sunday evening, September 25th, at 6:30 o'clock.

Yom Kippur services will begin on Monday morning, September 26th, at 7:30 A.M. The Yizkor service will be held at 11:00 following which Rabbi Levinthal will preach.

Yom Kippur Services in Auditorium

The following schedule of services will prevail at the services in the Auditorium:

Kol Nidre Services—Sunday evening, September 25th, at 6:30 P.M.

Yom Kippur Services—Monday, September 26th, will begin at 7:30 A.M. Torah Reading will be at 10:30 A.M., Yizkor services will begin at 11:15 A.M., Minha services will be held at 4:00 P.M. The sermon will be delivered at 4:45 P.M. Neilah services will begin at 5:30 P.M.

Children's High Holy Day Service

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age, attending our Schools. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashonah at 11:00 A.M., Yom Kippur at 12 Noon.

Additional Yizkor Services

For the benefit of worshippers who have not purchased seats for the High Holy Days, the Center will conduct special Yizkor services on Yom Kippur, Monday morning, September 26th, in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

Daily Services

Morning services at 7 and 8 A.M. Minha services at 6:45 P.M. followed by Maariv.

Holiday Gym Schedule

The Gym and Baths Department will be closed on Sunday, September 18th, for Rosh Hashonah and will reopen on Monday morning, September 19th, at 10:00 A.M., for women.

The following week the department will be closed on Monday, September 26th, for Yom Kippur and will reopen on Tuesday morning, September 27th, at 10:00 A.M., for women.

NEW YEAR GREETINGS TO MEMBERS

ON THE eve of the Jewish New Year 5716, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the cooperation of our membership the year 5716 will be crowned with new achievements and success in our work on behalf of our community and our people.

L'shonoh Tova Tikosev u!

Dr. Moses Spatt, President
Maurice Bernhardt, 1st Vice-Pres.
Frank Schaeffer, 2nd Vice-Pres.
Fred Kronish, Treasurer
Harry Blickstein, Secretary

From the Sisterhood

The officers of the Sisterhood extend

heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5715 and hopes for an even more successful season in 5716.

With best wishes for a *Shono Tova Umesuka*.

Mrs. Benjamin Markowe, President
Mrs. Abraham Meltzer,

Mrs. William Sauler,

Vice-Presidents

Mrs. Joseph Levy, Jr., Treasurer

Mrs. Harold Brown, Fin. Secy.

Mrs. Ira Gluckstein,

Mrs. Bernard Mattikow,

Recording Secys.

Mrs. Fanny Buchman, Social Secy.

From the Center Staff

On behalf of the Center Staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

HAROLD W. HAMMER,
Administrative Director.

Young Folks League

ONCE again the High Holy Days are upon us and we, together with our fellow-Jews throughout the world, lay aside our daily chores and turn our hearts and minds towards the Synagogue, our House of God. Each of us responds in varying degrees of observance and religious fervor, but each of us stands as a symbol to the world that in spite of centuries of scorn, persecution and oppression we hold fast to our heritage.

•

The informal summer rooftop meetings will be coming to a close shortly and the Young Folks League will be reverting to its formal winter programs. It has been generally felt that our meetings have been starting quite late. With this in mind an effort will be made to start our meetings at 9 P.M. This can only be successful if we have the cooperation of the membership-at-large. Please, make it your business to be at our weekly meeting by 9 o'clock. It is hoped that starting earlier will result in better, smoother-running programs.

Calendar

Sept. 24th — YFL conducting Sabbath services.

Sept. 26th — Post Yom-Kippur Nite Frolic.

Sept. 28th — Rooftop Meeting.

Sept. 29th — Executive Board Meeting.

Oct. 5th — No meeting scheduled.

Oct. 8th — Joint Simchas Torah Celebration.

Oct. 12th — Square Dance.

Oct. 19th — Variety Night.

Oct. 26th — Orientation Night.

IRA M. GROSS,
President.

Membership Applications

The following have applied for membership in the Brooklyn Jewish Center:

DUBNO, ABRAHAM N.: Single; Res.: 2286 Brigham St.; Bus.: Attorney, 16 Court St.; *Proposed by* Theodore Rosenberg, Louis Rosenberg.

FEINSTEIN, SAMUEL: Married; Res.: 881 Washington Ave.; Bus.: Jewelry Mfg., 221 Hudson St., Hoboken, N. J.; *Proposed by* Harold W. Hammer.

New Executive Secretary

Dr. Moses Spatt, the President of the Center, has announced the appointment of Mr. David M. Gold to the newly-created office of Executive Secretary. Mr. Gold, a past president of the Young Folks League and the Young Married Group, has been active recently as Vice-Chairman of the Youth Activities Committee and a member of the Physical Training Committee. He is also a member of the Steering Committee of the National Commission of United Synagogue Youth, and serves as the Chairman of the USY Convention Committee. Mr. Gold is a graduate of New York University and of the Columbia University School of Business Administration.

The Executive Secretary will work in conjunction with the Administrative Director, Mr. Harold W. Hammer, in the administration of the Center.

GUS, BERNARD: Single; Res.: 84 Pulaski St.; Bus.: Clerk, Purified Down Products Co., 1027 Metropolitan Ave.

KOSS, HERMAN L.: Married; Res.: 240 Crown St.; Bus.: Brokerage, 60 Beaver St.; *Proposed by* Leo Kaufmann.

PERSON, MISS PEARL: Res.: 220 Rogers Ave.; *Proposed by* Anitz Bergman, Frances Ozga.

SOLOWAY, HERMAN: Married; Res.: 576 Eastern Pkwy.; Bus.: Lawyer, 32 Bway.; *Proposed by* A. E. Ratner, Hon. Nathan Suedler.

UNGER, SHERWOOD: Single; Res.: 570 Montgomery St.; *Proposed by* Norbert Unger.

The following have applied for reinstatement:

BLICKSTEIN, MARVIN: Married; Res.: 4524 Glendale Court; Bus.: Music and Entertainment; *Proposed by* Harry Blickstein.

ROSS, SIMON: Married; Res.: 484 Eastern Pkwy.; Bus.: Artist, 23 W. 47 St.

FRANK SCHAEFFER, Chairman, Membership Committee.

The Junior League

The Junior League is the Center's teenage college group. It meets every Thursday evening, and is affiliated with the Young People's League of the United Synagogue of America. Eligible young men and girls are cordially invited to attend the first gathering of the season, which will be an open meeting on Thursday evening, September 22.

ANNUAL MEETING OCTOBER 27

In accordance with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, October 27, 1955 at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and Governing Board will take place.

HARRY BLICKSTEIN, *Secretary.*

List of members placed in nomination as officers, members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center

OFFICERS

President DR. MOSES SPATT *2nd Vice-President* ... FRANK SCHAEFFER
1st Vice-President MAURICE BERNHARDT *Treasurer* FRED KRONISH
Secretary HARRY BLICKSTEIN

MEMBERS OF THE BOARD OF TRUSTEES

(For a term of three years, 1955, 1956, 1957)

Maurice Bernhardt	Dr. Reuben Finkelstein	Edward Isaacs
Harry Blickstein	Henry H. Gross	Frank Schaeffer

MEMBERS OF THE GOVERNING BOARD

Albert, Abe	Gottlieb, Irv. J.	Markowe, Mrs. B.
Ballal, Max	Hecht, Morris	Martz, Benj.
Beame, Abr. D.	Holtzmann, Howard	Meltzer, Abr.
Becher, Harold	Horowitz, Irv. S.	Meyer, Lawrence
Belfer, Rubin	Jackman, James J.	Miller, Dr. S. J.
Beldock, Hon. Geo.	Jacobs, Gerald	Ostrow, Theo.
Benjamin, Hon. A. D.	Jaffe, Benj.	Palatnick, L. J.
Berman, Aaron	Joley, Albert	Pomerantz, Samuel
Berman, Dr. Harry	Kahn, Carl A.	Ratner, Abr. E.
Bernhardt, Mrs. M.	Kalb, Harold	Reiner, Milton
Blacher, Chas.	Kaplan, Benj.	Riffman, Elmer
Brief, William	Kaplan, Israel	Rivkin, Louis
Brown, Harold M.	Karlin, Martin	Rosenfeld, M. J.
Buck, Bernard L.	Kaufmann, Leo	Rubenstein, Chas.
Burros, Elias L.	Klinghoffer, M.	Rubin, Irvin I.
Caplow, Samuel N.	Klinghoffer, Mrs. M.	Safier, Arthur
Chasin, Stanley	Kozinn, Maurice	Schaeffer, Mrs. F.
Cohen, Emanuel	Kramer, Israel	Scheinberg, Jos.
Cohen, Dr. Irv. L.	Kramer, Louis	Schiff, Lawrence
Cooper, Harry	Kushner, Julius	Schiff, Dr. Milton
Doner, Jacob S.	Kushner, Mrs. J.	Schrier, Isaac
Epstein, Mrs. M. R.	Levenson, Dr. S. M.	Schwartzwald, Hon. J.
Feiden, Hon. Murray	Levine, Herbert S.	Seril, Abr.
Fine, Jesse J.	Levine, Morris B.	Siegel, Hon. Wm. I.
Freedman, Philip	Levine, Mrs. M. B.	Slepian, Abr. W.
Friedberg, Nath'l.	Levy, Abr.	Spatt, Milton E.
Gaba, Herman	Levy, Joseph, Jr.	Stark, Abe
Gluckstein, Ira I.	Levy, Mrs. M.	Steingut, Stanley
Gold, David M.	Lowenfeld, Isador	Strongin, Harry
Goldfein, Dr. Milton	Lowenfeld, Mrs. I.	Wisner, Benj. H.
Goldsmith, Herman	Margolin, Akiba	Zirn, Abr. H.
Goody, Chas.	Markoff, Dr. S. T.	Zucker, Harry
Gottlieb, Aaron	Markowe, Benj.	

NOMINATING COMMITTEE

Nathan D. Shapiro, *Chairman*

Ira M. Gross
 Jacob L. Holtzmann

Carl A. Kahn
 Joseph Levy, Jr.
 Jack Maurer

YOUNG MARRIED GROUP

WITH mixed feelings of joy and regret at the passing of this exceptionally hot summer, I welcome you to a new season. To help all of us to understand our group more fully, let us once again set forth our aims:

—To work for the Center and towards the fulfillment of its activities.

Our Center is the focal point for the many activities which help us to establish our identity with Judaism. We are offered the opportunity to partake of Community, National and International affairs. We can gain much enlightenment by partaking in the Center's Adult Education Program and Lecture Courses.

—To broaden our own vistas by finding new interest, and creating new friendships as well as cementing our already existing relationships.

We all have many friends, but the Y.M.G. will endeavor to join together the many young men and women living in your neighborhood (perhaps sharing similar problems and pleasures) who have until now been unknown to each other.

For example some of the programs we are considering for you this year would deal with such topics as:

Business and Vocations. Who Needs an Accountant? Is Insurance Necessary? Charities and Relief. How we can help U.J.A., Federation, etc.

The case for and against spanking children. How important is a Jewish Education? What has medicine accomplished in the last 10 years? How does the Jewish home differ from the non-Jewish home?

What to look for when buying a home. Is Hebrew a living language? How to save on your income tax. When should you call a lawyer.

Why is religion important in present day U. S.? What is the meaning behind prayer and the synagogue? Can we expect our children to have more religious faith than we do? The beauty of our Jewish holidays.

Of course, the above is merely an outline which I am sure the Officers and Executive Board will constantly be attempting to enrich and broaden. The Center, plus friendship, and good programming, provides the formula for a rich and rewarding year.

WILLIAM BRIEF, *President.*

Bernard L. Buck
 Samuel Gartenberg
 Hon. Emanuel Greenberg

PAGING SISTERHOOD!

BEATRICE SCHAEFFER, Editor

The New President

In the few years that she has been active in Sisterhood work, Mrs. Benjamin Markowr, our president-elect, has had a distinguished career. She has been chairman of our two important fund-raising functions, our Mother-Daughter and Torah Fund Luncheons. She has served with great success as chairman of the Chai Club. She was our Corresponding Secretary, our Membership Chairman, and Women's League Representative, as well as our Youth Activities Chairman. She has been a prominent member of our Sisterhood Players—in short, she has become indoctrinated in every part of Sisterhood activity. Fortunately, her husband, who is National Treasurer of the United Synagogue of America, has constantly encouraged her in all Sisterhood projects, and we know he will continue to do so.

We in Sisterhood are rejoicing in our choice of president. Let us demonstrate our loyalty and love for Molly by cooperating with her whole-heartedly in all our noble endeavors. We fervently hope that under her guidance Sisterhood will rise to even greater heights of achievement. On behalf of Sisterhood, may we wish all Center members and their families "L'Shanah Tovah!"

United Nations Tour

Our annual "pilgrimage" to the UN will take place on Tuesday, October 18th. All those interested should contact Mrs. Shirley Gluckstein, our Social Actions Chairman, as reservations are limited. We plan to meet at 10:30 A.M. at the UN for the morning session. Luncheon, for those wishing to remain, will be served in the Delegates Dining Room.

Mother-Daughter Luncheon

Our annual Mother-Daughter Luncheon and Fashion Show will take place on Wednesday, October 26th, at the Center. Mrs. Abraham Meltzer, one of our newly-elected vice-presidents, has been "graduated" from her role of co-chairman last

season, to the chairmanship of the Luncheon. She, together with her co-chairman, Mrs. Bernard Mattikow, are dedicating all their time and efforts to making this event festive, inspiring and outstanding. It is our annual reunion of grandmothers, mothers and daughters—a "Family Circle" party to which all of us look forward with happy anticipation. Proceeds from this event will aid the many organizations, both here and in Israel, which appeal to us annually. Let's make this a "Standing Room Only" affair. Reserve the date now—Wednesday, October 26th. Subscription—\$6.75, including all gratuities and beautiful door prizes. Call Mrs. Meltzer at PR 2-2049 for your reservations.

Kiddush Sponsorship

Our newly-appointed Kiddush Chairman, Mrs. Sadie Kaufmann, informs us that the first Kiddush of the season, to be tendered to the Junior Congregation, will be held on Saturday, September 24th. It will be sponsored by Mr. and Mrs. Julius Kushner in honor of their son Harold's admittance to the Rabbinical School of the Jewish Theological Seminary. There is added joy, when celebrating your own *simcha*, to share it with others by sponsoring a Kiddush to the Junior Congregation. Please contact Mrs. Kaufmann, at PR 4-6829, and arrange for a date.

Cheer Fund

Mrs. Fanny Buchman, our newly-elected Social Secretary, announces the following contributions to our Cheer Fund: by Mr. and Mrs. L. Meyer: In honor of Mr. and Mrs. Morton Klinghoffer, for all their *simchas*; in honor of Mrs. Claire Mitrani, whose son was recently married; in honor of arrival of a granddaughter to Mr. and Mrs. Benjamin Machlin; and in memory of Mrs. Abr. Beame's sister.

Dinner - Dance

During the ensuing weeks we will hear a great deal about the Center's forthcoming event—a Dinner-Dance to be held on Sunday evening, December 11th. This is an innovation for our Center inasmuch as it will be a "give and get" affair. All those securing \$125 in "ads" for the

Souvenir Journal will be entitled to attend the dinner.

Our Sisterhood is an integral and very important adjunct of the Center family. We *must* cooperate to the fullest and make this affair successful. You will receive "ad" blanks in the mail very soon—don't put them aside! Contact your local stores—your child's camp—the hotel that you patronized this summer; your husband's business associates (if he hasn't the time to do so himself). Let's leave no stone unturned. This is the time for Sisterhood women to organize into a strong, cohesive, working group with a common goal—TO GET ADS! If we do a conscientious job we cannot fail to meet with the success that this project merits. Our Center needs us—let us rally to the call! Mrs. Frank Schaeffer is overall chairman of the Journal for women's groups meeting at the Center, and Mrs. M. Robert Epstein will represent Sisterhood in this project.

Y' Yasher Koach, Sarah

We wish to extend our heartfelt thanks and appreciation to Mrs. Morton Klinghoffer, the former editor of the Sisterhood Page. Mrs. Klinghoffer initiated this project seven years ago during her administration as president, and continued it faithfully. She has submitted her resignation but we are loathe to comply with her request. We have, very reluctantly, granted her a "sabbatical leave."

Under her direction the Sisterhood Page has become well known throughout the country. Because of her sparkling and vivid descriptions of our programs, many Sisterhoods have written to us requesting our scripts, program material, etc. Others have attempted to emulate our many projects as a result of reading Sarah's detailed reports. We can only hope that her successors will confer upon the "Page" the same devotion and dedication that was bestowed upon it by its creator, Sarah Klinghoffer.

Personals

A "Ben Voyage" and safe return in our midst to Mr. and Mrs. Max Taft, who left for an extended trip to Europe and Israel, and a "Welcome Home" to Mr. and Mrs. Julius Kushner, who have recently returned from a trip abroad which included Israel, where they were delegates at the World Hebrew Culture Congress.

Welcome to Our Ranks

The following have been elected to our Executive Board: Mrs. Abraham Bernhardt, Mrs. Isidor Feit, Mrs. Harold W. Hammer, Mrs. Henry Sandler, Mrs. Joseph Shakun, Mrs. Samuel Stark (reinstated) and Mrs. Charles Weitzman. We wish to congratulate them and look forward to their active participation in all our functions.

Calendar of Events

Wednesday, Sept. 14—Sisterhood Executive Board Meeting and Luncheon—12:30 P.M.

Wednesday, Sept. 21—Installation of newly-elected officers and Executive Board—8:15 P.M. Gala Program (see notice on page 30 of this issue).

Tuesday, October 18—Trip to the United Nations.

Wednesday, October 26—Mother-Daughter Luncheon and Fashion Show.

The Youth Clubs

WE ARE happy to announce that the formal opening of the Youth Activities season will take place on Saturday evening, September 24. On that night our members will gather for a rally and dance, and they will have their first opportunity to meet their club mates and new leaders. Because of the intervening Sukkot holidays regular club sessions will not begin until October 15.

A major innovation this year will be the organization of a senior group that will meet on Wednesday evenings.

The first meeting of Club Herzl—this new weekday group—will be held on September 21. Mr. Hyman Brickman, Supervisor of Youth Activities, will be personally in charge for the time being.

AN UNKNOWN MASTER

as a genuinely Jewish masterpiece. "Praying Jews" paved the way for the coming generation of Eastern European artists, for it showed them that art and Judaism need not be antagonistic. One might say that it was the first picture of Jews made by a Jew worth hanging in a museum, the first that was a masterpiece.

One of the greatest of all Western artists, Rembrandt, portrayed Jews not as caricatures but as a people endowed with human dignity. But Rembrandt was a seventeenth century Protestant Dutchman. It is true that the German Jew, Moritz Daniel Oppenheim (1800-1882), painted a series of canvases showing 19th century middle-class Jews celebrating their festivals at the synagogue or at home. But good old Oppenheim was an illustrator rather than a painter; he was a story-teller, and all of his pictures have something of the character of *tableaux*. Then there was the once celebrated Leopold Horowitz (1838-1917), a Slovakian trained in Vienna and Paris who, about 1870, took a trip to Warsaw to make sketches in the Jewish quarter. One of the results of these studies was "Prayers in a Polish Synagogue on the Anniversary of the Destruction of the Temple of Jerusalem," which received a gold medal at the Vienna Exposition of

(Continued from page 15)

1873. The figures are life-size, and, as usual in Horowitz' work, well-drawn. But the picture now strikes us as having too much theatricality.

That is why we turn with great relief to Gottlieb, a more sincere artist who, had he been allowed Horowitz's seventy years, unquestionably would have left a deep mark on the art of the pre-Picasso era. I do not wish to give the impression that I like everything Gottlieb painted. He was a child of his time, yet he was utterly unfamiliar with the artistic revolution that went on in Paris. Occasionally the influences of the four academies he attended caused him to lose sight of what we now call the purely painterly qualities. "Slave Market in Cairo," "Uriel Acosta" (the heretic of Amsterdam), and other canvases have all the merits and faults of the works by the once popular academicians presently relegated to the cellars of museums. "Shylock and Jessica," however, is so well and richly painted that the theatricality of the scene is overlooked and forgotten.

Gottlieb was at his best as a portraitist. We have two self-portraits: one which he made at the age of fifteen shows the youngster in the rich costume of a member of *Shlachta*, the Polish knight-hood, with a plumed hat and a sword.

YOM KIPPUR 5716

In the Spirit of the Holy Day Season...

We appeal to you to contribute generously to our Kol Nidre Fund. This Fund is used to sustain and to advance the work of the Center, particularly in the field of Jewish education among the young and old of our community.

Please send your check, made payable to the Brooklyn Jewish Center.

He looks a little cheeky, and very self-assured. The self-portrait painted several years later, after his "return" to Judaism, is entitled "Ahasuerus," and it is entirely different: not only is it riper in technique, it is also deeper in expression. A shadow of something strange and probably unpleasant envelops the picture—as though the artist felt that the end was approaching. His extant portraits of men and women, including one of the Austrian statesman, Ignatz Kuranda, who was of Jewish extraction, are gems of psychological realism in an era that excelled in beautifying and falsifying the physiognomies of sitters.

From Italy Gottlieb returned to Cracow. He was wiser now, perhaps even cured of his fanatic Polish nationalism, and he had matured rapidly as an artist. But he suffered from tuberculosis of the larynx, and the physicians were not able to help him. In the summer of 1879, twenty-three years and a few months old, he left this world without fanfare. His works are scattered, and many are believed lost. No scholarly monograph about him has been published as yet. But he lives on as a legend, as the handsome, enormously gifted boy apparently too good for our unhappy earth.

• CENTER BULLETIN BOARD •

THE EVENT OF THE YEAR!

FIRST ANNUAL "JOURNAL" DINNER-DANCE At The Center Sunday Evening, December 11

Please Reserve The Date

ANNUAL MOTHER-DAUGHTER
LUNCHEON &
FASHION SHOW
Presented by
SISTERHOOD

WEDNESDAY
OCT. 26-12:30

Make Your Reservations Early.

Call *Chairman*, Mrs. Abraham Meltzer—PR 2-2049

or

Co-Chairman, Mrs. Bernard Mattikow—PR 8-5904

Subscription—\$6.75, Including Gratuities

INSTALLATION OF SISTERHOOD OFFICERS AND FIRST MEETING

Wednesday, September 21, 8:15 P.M.

PROGRAM :

Greetings From—RABBI LEVINTHAL

Installation Speaker—RABBI KREITMAN

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EXISTENTIALISM AND JUDAISM

(Continued from page 13)

The concluding word *laasot* troubled the Rabbis; it seems to be superfluous in the text. But they saw in that word a challenge to man. God created His work, and now leaves it to man *laasot* to complete it, to perfect it. "The joy of God's world is not yet complete," say the sages, "for everything that was fashioned by God in the original six days of creation is in need of completion, of perfection; even man is in need of *tikkum* improvement" (Genesis Rabbah XI.7). This, then, is man's task, to make the joy of the world complete. A brilliant poet and novelist of our own day, William Faulkner, in an address recently delivered before a college graduating class, gave expression to this very thought of our rabbis. "God gave the world to man; it is for man to choose—either to end it or help to complete it!" Man has the choice to transform this earth into a *gan-eden*, a paradise, or into a *gebhenna*—a suffering hell.

Judaism has faith in God, but it also has faith in man. It believes in man's inherent and potential goodness, that man

can and will achieve perfection. Even in the darkest moments, faced by the world's hatred and persecution, the Jew did not lose faith in the ultimate triumph of goodness. In the heroic uprising of the Warsaw ghetto against Nazi brutality, when the battle was lost and all faced death, they nevertheless sang the *ani maamin*, the hymn of belief in the coming of the Messianic age.

It is not the pessimism of Existentialism that the world needs, but the optimistic spirit of Judaism. Just because there is so much darkness, we must work all the harder to usher in the light. In an atmosphere of enmity and war, we must work all the more zealously for the cause of peace and human brotherhood. We must have the will, coupled with the faith that our efforts will succeed. And we must have patience. Man is yet in the childhood of the march of progress. Even Toynbee counts only five or six thousand years since man emerged from the stage of barbarian. You may recall the Biblical words in the aftermath of

the flood which destroyed man in the days of Noah, when God bethought Himself about man's backsliding and said: "For the nature of the heart of man, *ra minurav*, is bad from his youth (Genesis VIII.21)." I see another meaning in the word *minurav*—not from his youth, but because of his youth! His heart is evil because of his youthfulness on the path of true civilization. We must be patient with man—it is a long road that he must yet tread to free himself from the evil in man's heart.

Existentialism, whether religious or atheistic, would leave the world in the sorry state in which it finds itself today. The message of Judaism, if heeded by man, would lead the world to higher and ever higher planes of virtue and happiness. On Rosh Hashonah, the judgment day not only of the individual but of nations as well, let us rededicate ourselves to the ideals of Judaism and resolve to work with heart and soul and mind to remove the abominations from the earth and to establish here in our world the Kingdom of God!

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